

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1863.

MINNESOTA INDIANS.—In a recent letter, dated on the Upper Mississippi, Bishop Whipple says:

“My winter’s work is very arduous, beyond any I have ever had; and I feel very anxious about our Indian affairs. I fear we are to have a long and troublesome Indian war. I have pleaded with all the earnestness of my nature, for a reform in this system, but fear I shall be powerless. Pray for me. My poor heart aches. But I will not despair. Our fathers’ God is behind the cloud, and all will be well. Perhaps I am desponding, to-day. My children are all ill, and I so far away, they might all die before I could reach them.

“There is much to cheer me in our border-work.”

In this connection we give the words of a presbyter laboring in an important field in the diocese :

“I have just parted with our earnest, devoted, self-sacrificing, indefatigable Bishop. He is now ‘*en route*’ for his Indian missionary field. At this inclement season he will encounter necessarily great hardships, and, I am afraid, no little danger; for the Indians are still much excited, and many of them desperately bent upon mischief. We have rumors of renewed troubles at Sauk Center, where the Bishop has an appointment for the twenty-fifth.”

CHRIST CHURCH, ST. PAUL.—This is the first fruit of missionary labor in Minnesota, and is the mother church now of that missionary diocese. A letter from its present minister, the Rev. G. W. Dubois, gives us gratifying proof of its flourishing condition. We learn from it, that the collections during the past three months for diocesan missions, the Episcopate, and the Sunday-school, have been larger in the

aggregate than all the recorded contributions of that parish for these purposes in *years* past.

The Minister is now establishing a Missionary Society, and, by systematic and diligent efforts, hopes by next Easter to be enabled to send forward to the Committee a sum which shall represent the full measure of his people's ability, and show their hearty zeal and interest in the missionary work. We may trust that his hopes will be realized, since his labors for the spiritual interests of the parish are greatly blessed. At a recent visitation of the Bishop, twenty-seven were confirmed, of whom a large number were heads of families, and persons of the highest position and influence.

MAINE.

Eastport—Rev. J. H. Kidder.

THE parish is apparently gaining ground—not rapidly, but, we think, surely. The services have been well attended, and the responses of the congregation are full and strong. There is an increasing sense of the solemnity of our public worship, and of the inestimable value of the privileges offered to all, and especially to the young, in Christ's holy Church. In regard to our temporal concerns, we feel the pressure of the times, in common with parishes elsewhere; but in most other respects we have advanced, for which God be thanked.

NEW-HAMPSHIRE.

Nashua—Rev. D. F. Banks.

LET me here thank the Committee, personally, for the promptness and punctuality which has heretofore marked their dealings with me. We hope that this is the last time we shall have to apply for aid. Unless the next three months should be unusually unfavorable, we shall be able to meet our own liabilities without assistance from the General Board or the Diocese. At any rate, the first of January will certainly find us self-sustaining, if God prospers us as he has hitherto done.

Our church is completed, consecrated, and paid for. The congregations are large and constantly increasing. As yet the hard times have had no ill effect on our

numbers or means. Both have been steadily improving.

Hanover—Rev. E. Bourne, LL.D.

This congregation is, at present, in a very encouraging condition. Our very handsome little church-building, and our prompt and efficient choir, continue to attract weekly a large number of persons to our services; and they are always most attentive and orderly in their conduct. We suffer like all other congregations, especially in New-England, from removals. Our senior warden, who has for some years past taken a kind and active interest in our temporal concerns, has lately been appointed to a post in the army, and has gone off to his new duties. And a lady, who was a great help to us, both by her personal exertions and her example of a Christian life, has also gone away from us. Some others, including members of the new class in college, have been added to our numbers—time will tell whether we have obtained an equivalent for those who have been removed.

Some months since, our Sunday-school received a strong, new impetus, chiefly from the efforts of Prof. B—, a candidate for Holy Orders, in New-Hampshire, lately appointed to Norwich University. The school is now, and has been since his arrival, highly prosperous and encouraging. The number of scholars is large and increases. There is joined with Mr. B— a band of devoted, diligent, and capable teachers, who are deserving of all praise. I trust we shall have much good fruit from their efforts.

We have also made some collections of funds for Domestic Missions. The amount received is small, but given in a good spirit. In this matter I have been mainly aided by some of the very young ladies of our Sunday-school, and have found them most active and efficient collectors.

OHIO.

Maumee and Napoleon — Rev. J. Swan.

My present report necessarily partakes of a sameness with some preceding ones. In connection with the general war excitement throughout the land, the large enlistment amongst us—in proportion to our population, greater than in almost any other section of our State—has stood much in the way of church progress, and prevents such a report about spiritual things as I should desire to make. In temporal matters, too, there is from the same causes a great drawback to any thing like prosperity; and this particularly at Napoleon, where the already referred-to removal of a most active and influential vestryman has just taken place, diminishing much the pecuniary ability of the parish. An additional trial we have had in both my parishes in the unusual unhealthiness of the season, which has for several weeks thinned the attendance upon the services of the Church. In common with many others my own family has suffered, and is still suffering from the prevailing sickness. I have, nevertheless, been able to meet all my appointments, except on one Sunday, in my upper parish, when the situation of my family forbade my leaving home.

Reviewing my present missionary field, I am convinced of the great disadvantages of divided labor, where services are held in a parish on alternate Sundays. In gathering in a congregation, what is gained on one Sunday is lost the next. Much may be done in some places by having the church kept open by lay services. But in most places of the West, where Episcopalians are few in numbers, and the people are drawn to the place of *preaching*, rather than to the “house of *prayer*,” the most acceptable lay-reading fails to secure attendance on the part of the fluctuating portion of the church-going community, especially when the surrounding denomi-

nations have their regular services every Lord's day. I have conversed with our Assistant-Bishop on the subject, and in reference to this missionary field. Could Maumee City, with Perrysburg, a large town and county-seat on the other side of the river, have the services of a missionary every Sunday—preaching in the one place in the forenoon, and in the other in the afternoon or evening—and could Napoleon have a resident pastor preaching there three Sundays out of four, and giving the fourth Sunday to Defiance, a large town also and county-seat, fifteen miles distant, and once a missionary station—by such an arrangement as this, I believe more could be done in strengthening the churches, and making themselves self-supporting, in one year than in a half-a-dozen years, according to the present arrangement. But the lack of missionary funds, as well as the want of laborers for the harvest, will preclude any change for the present.

Later date.

Having in my quarterly reports, the past year, communicated all of any interest in my fields of labor, I have now but little to say in addition to the usual statistics required in my January report. During the past year, I have, as before, officiated on alternate Sundays in my two parishes, with the exception of two Sundays; on one of which I was absent, when attending our Diocesan Convention; on the other, I was detained at home by sickness in my family. I have also alternated my duties between the two places, on the principal festivals of the church; whilst the Lenten services have been held in Maumee City, where I reside. For some time past there has been an evident improvement in the attendance upon our services, over that of the early part of the year; more particularly at Napoleon, where we have been encouraged by the return of one or two of our leading churchmen, whose health has constrained them to leave the army. This helps to make up somewhat for the recent heavy loss in the removal of our most active and devoted vestryman to another part of the State. Our Sunday-schools, which I have before reported as suspended, in consequence of the war-draft upon those who were our only dependence for teachers, I hope to have reorganized in the spring, if not sooner.

*MICHIGAN.***Jonesville—Rev. L. H. Corson.**

THERE have been services twice every Lord's Day, and recently a lecture, on Monday evening of each week, to the teachers of the Sunday-school and such others as see fit to avail themselves of it, on the *Liturgy and worship of our branch of the Church*. My labors, for the year past, have been confined to Jonesville.

The Sunday-school still continues to be the most hopeful feature of my mission. I am reminded of this fact, from time to time, by the hopeful death of some well-instructed lamb of the flock. Within the past eighteen months, three of our most interesting children have died. They had no means of religious training, except in the Sunday-school; and yet, in each case, they received holy baptism at their own request, and were intelligent young Christians, well acquainted with the way and means of salvation through a crucified Redeemer. These instances greatly encourage both pastor and teachers to press on in their noble work of feeding Christ's lambs.

Later date.

My time has been entirely devoted to this parish. No incident worth recording has occurred the last quarter, with the exception of what every Western missionary has constant occasion to complain of, the roving propensity of our population. Within the past few months we have, by removals, lost two communicants, and several of our most promising Sunday-school scholars. I have, however, a large class in training for confirmation—large for this little flock—and I trust in God that our numbers will speedily be enlarged.

*INDIANA.***Worthington—Rev. H. Hollis.**

THE last quarter has been one of much excitement and deep anxiety in this community in relation to the war. The missionary, and almost every family in the parish, have a deep personal interest in every movement of the army. Our dearest relatives and friends are there. Some of us have been most sadly and suddenly bereaved. How soon others may be, we know not. We hasten to read the latest

dispatch, and eagerly listen to every rumor. Time, attention, and means are all absorbed. A small missionary parish feels deeply such influences. But your missionary has not failed to urge, at this time, the necessity of renewed watchfulness and prayer. It has also been a quarter in which we have had more than our usual amount of sickness. Your missionary and his family have shared in this with his people. But we have had abundant cause for thankfulness. Our usual services, with one or two interruptions, have been kept up, and our Sunday-school has not lost its interest. During the last quarter, I have added one to the communion. I have preached one Sunday, by invitation, in the Presbyterian house of worship at Scaffold Prairie. Brethren of the east, forget not to pray for the western missionary and his people in these troublous and trying times. Remember, we labor in a field that has contributed largely of men and means for the great crisis of the nation. Let us not, faint and weary, be driven from the walls of Zion.

Later date.

Since my last quarterly report I have been engaged, as usual, in parochial duty. Although present at the convocation and consecration of Christ's Church, Indianapolis, in November, I have not been absent from my desk and pulpit, but each Lord's day have met my people, for prayer and praise, and broken unto them the bread of life. Making due allowance for our losses by removals, our parish holds on its way, and makes, I think, a little, though slow progress. At the present, the parish has neither numbers nor means, but it is at a central point of influence, where, in time, it is probable the church will be repaid for her fostering care in the days of weakness. I had hoped before this to be enabled to report the church ready for consecration. But I can only "report progress," in faith working for the consummation. Your missionary strives to keep before his people the superior claims of Christ's kingdom, even in these "troublous times." But we can not escape the feverish excitement of the day in which we live. Your humble missionary has two sons in the army, suffering and contending in deadly conflict for the restoration of lawful authority. Our communion and Sunday-school each have representatives on the battle-field. We must and do feel a deep interest in "every day's report of unsuccessful or successful

war." During the past year, on one Sunday no congregation could be gathered. A regiment had left their homes but two weeks. They had met the enemy and been overpowered. The lieutenant-colonel, who led them, a noble son of the church, fell at his post. His parents are members of our little flock. Several from our community had been killed; others wounded. We knew not the extent of the calamity. On that Sunday many returned on parole. In some cases they came as from the dead. One of our little baptized children ran to embrace her father, (a communicant,) long before he reached the town. Do you wonder I could not get a congregation that day?

Our Sunday-school is quite prosperous, and we would be thankful if we could find some "liberal soul" to send us a new supply of books for our library. On Christmas-eve we had a "Christmas-tree" for our Sunday-school, which, with appropriate exercises, rendered the gathering of the children interesting and profitable.

The families reported are scattered some miles from the church. The parish has not the ability to do much for my support. The present appropriation barely enables your missionary to remain up to the present.

Lima—Rev. H. M. Thompson.

Since I last wrote to you, I have continued in my field, laboring to sow the good seed of the good word of life, praying the Lord to bless it, that it may accomplish the end whereunto he hath appointed it, in the heart of every hearer.

Please to deduct from my salary, now due, three dollars, for Domestic Missions, received from St. Mark's.

Later date.

Since my last report I have, by the help of God, labored in the ways of Zion; holding services and preaching twice each Lord's day, and superintending the Sunday-school in the afternoon, striving as much as in me lay, to present the Church of the only living and true God, as that in which is found the light and life of men, and which changeth not, but like its Divine Author, is the same, yesterday, to-day, and forever; and I humbly trust the labor has not been in vain, although in point of additions by baptisms, or of vows individually assumed and ratified at confirmation, I can report none. And yet I have great cause for rejoicing, and

do rejoice, in view of results. And the ground for this, my joy, is, that the Lord's table is far better attended by the members of his family, and, I trust, with a deeper sense of the mercy which moved the Father to give his eternal, only Son; and the height, the length, the depth, and breadth of that love, which moved the Son to be born, delight over, and dwell among mankind, suffer and die for them; that, through his flesh, he might open for man a highway, and minister to all such as believe, love, and obey him, an abundant entrance into the presence, the favor and glory of his Father above.

The services of the church seem to be taking a stronger hold upon those around us, who as yet are not of her; this is seen in an increased attendance at public worship; and many are beginning to go around about the walls of Zion, and count her strong towers of doctrine, and tell her firm bulwarks of faith; prejudice gives way before truth; respect is implanted, and, through the blessing from on high, we may hope that respect will grow into love, and love result in fellowship.

The Sunday-school, also, is a further cause of joy, for, after all, the true hope of the church, especially in the mission-field, is in the rising generation. A few months ago it was with difficulty I could prevail upon three children to attend my Sunday-school, as a beginning; but now thirty-five children attend the school, and most of them the church. And on Christmas-eve these little ones assembled in the church, and took their seats on either side of the chancel, whilst their parents, members and friends of the parish, filled the entire building—when the usual services were held, joined in by all, and with a fulness which seemed, indeed, to spring from a sense of the glad tidings, which, as at this season, was brought to earth from heaven; ah! never before has your missionary had the pleasure of beholding, in young and old, such heartfelt interest in the church's lovely services. It was a feast of fat things to one, I hope it was to many.

At the close of the service a lecture was addressed to the children especially; after which all, old and young, repaired to the residence of the missionary, where a supper for all, and a Christmas-tree for the Sunday-school children awaited them. After supper the prizes and presents were distributed to thirty-five lambs, who

before had never seen a Christmas-tree; and after the presents were all given out, the little ones kneeled down around the tree, and repeated the Lord's prayer, with hearts which seemed full to overflowing.

I would also state that since my last we have procured and paid for a fine church-bell which has been in use some two months. The church-building, also, has received two coats of paint.

I desire also here to acknowledge the very kind remembrances which have come to me and mine, in cheering words of love, and other substantial aid, from two readers of the *SPIRIT OF MISSIONS*. I am not at liberty to give the names of these loved and loving children of the household of faith; but they are known to Him who hath promised that not even a cup of cold water, when given in his name, shall lose its reward; and that the Lord may ever bless them, is our prayer.

ILLINOIS.

Dixon, etc.—Rev. G. C. Street.

My duties in this mission commenced in May of the present year, although my appointment as missionary dates only from the first of June. Most of my time has been devoted to the parish of Dixon, in which I have accomplished a large amount of parochial visiting. I have reason to hope that the parish is growing in spiritual vigor, as it is in numbers, and am happy to have it in my power to refer to the notice which my diocesan takes of the parish in his last annual address, as being corroboratory of the hope which I have expressed.

Although under no obligation to hold more than one service in Dixon on the Sunday, I have regularly held an evening, as well as a morning service, and have besides occasionally officiated in the afternoon at Grand Detour. I am in hopes of rendering occasional services at other points, on week-days, during the coming winter.

MINNESOTA.

Chanhassan, etc.—Rev. J. Chamblaine.

SINCE my last report, I have continued to hold services at Chanhassan and Excel-

sior regularly. The disturbed condition of the country on account of the Indian war going on a few miles from us, has unsettled our plans and hindered some of our work. Particularly will our church-building at Excelsior suffer from this cause, as it is found impossible, at least for the present, to procure mechanics to do the work. The church will not, I fear, be completed this year.

I feel depressed over the condition of things here, and particularly over the poor prospect for my own labors for religion, but shall continue my work, and endeavor to be more vigilant and zealous than ever before in my ministry.

Later date.

The congregations have rather diminished than increased, mainly by removal on account of the Indian disturbances on this frontier. A few candidates have been found for confirmation, and I trust a better hope may be entertained for the future growing out of the past nine months' regular services in these congregations. The condition of the country has been greatly changed since savage war broke out so near to us. Almost the entire population have twice abandoned their homes upon alarms of Indian attacks, and a general sense of insecurity existed until quite lately, and even yet many remain unsatisfied of their safety, and some have abandoned the country entirely. Our first service during the alarms at Excelsior was followed by a war meeting in the same room, for the common defense, and our place of service is now stockaded against attacks as a place of common rendezvous and security.

Eden Prairie, etc.—Rev. John A. Fitch.

Since my last report, an unfavorable change has come over my mission. We have suffered from the war previously, but since the Indian outbreak, prospects have greatly darkened. Several families have left, or are about leaving, and of course congregations have lessened. What the ultimate consequence will be we can not tell. So many persons have left, some of whom have enlisted for the war, and so many difficulties surround us, that we shall not be able to build our church at Eden Prairie this fall, as I had fondly hoped.

I trust, however, that our heavenly Fa-

ther will not forsake us, and that his word will not return to him void.

I have continued my usual work of visiting from house to house and distributing tracts. I have celebrated two marriages, (one of them, my only daughter, to Rev. D. D. Chapin — they have left here for California,) and officiated at two funerals.

Later date.

In Eden Prairie I have made nearly three hundred calls and visits, and left tracts in nearly every instance, and have given many Prayer-books and Bibles.

Notwithstanding the troublous times that we have had, in consequence of the Indian war, the mission is gaining strength. Several families have removed, among whom were five communicants, and two candidates for confirmation.

In Waterville I have made nearly two hundred calls and visits, leaving tracts and distributing Bibles and Prayer-books when needed.

I expect some confirmations at the approaching visitation of the Bishop. I have discouragements in abundance, yet the Lord does not leave me without reasonable hope that good is being done. He says that his word shall not return to him void, and I find his words verified.

I will give you one instance.

There is a person in my mission who has been for many years a very profane swearer, a drunkard and Sabbath-breaker, and an abuser of his family to a sad extent. He is now entirely reformed; is a regular attendant upon Divine service; is not ashamed to kneel with God's people. I recently baptized his six youngest children; he will be confirmed when the Bishop visits us. He is an Englishman by birth; was baptized in infancy, and had a father's efforts to train him up in the fear of God; but he despised instruction, and cast off the fear of God.

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IOWA.
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Iowa City — Rev. F. M. Gray.

My last report was dated July 1, 1862. At that time it was stated that we had the prospect of soon removing from the hired building which we then occupied to a church of our own. This expectation has been realized, so far as the occupancy of the building is concerned. It was the

shell of a building originally erected for a lecture-hall. The vestry obtained a lease of it, for a term of ten years, at an annual rent of fifty dollars, with the privilege of purchase, at the fixed price of six hundred dollars, at their pleasure, during that period. The lot on which it stands is owned by a member of the vestry, who gives it free of rent for five years. At an expense of some five hundred and fifty dollars, it has been finished, a vestry-room and chancel attached, and seated for four hundred persons. About four hundred dollars have been raised within our own community, and for the remainder we are still in debt. The exterior is still in an unfinished state, the seats are not painted, there are no carpets, and the windows have no blinds nor curtains. Our efforts have been taxed to the utmost to raise the amount which has been spent, and I can see no prospect for the liquidation of our debt, or the means necessary for making the church comfortable for the winter.

Three months ago our prospects seemed excellent, but the changes incident to these new communities of the west, within that brief period, have altered the aspect of affairs completely. Ten of our most influential gentlemen have either removed or entered the army, nine of them communicants, leaving us *not a single male communicant* in the parish. We are also about to suffer an irreparable loss in the resignation of the Rev. Silas Totten, D.D., President of the State University, and the removal of his large family, including six communicants, all active and zealous in every department of parish work. I am almost discouraged, for I feel that, under such heavy losses, we shall be unable to keep the parish up. I shall continue my efforts, however, for the present, and hope that Providence will send us aid.

Later date.

I am glad to be able to report that the aspect of affairs in this parish has somewhat improved since my last communication. We have suffered a good deal by removals and by the absence of nearly all our male communicants in the army. Both my wardens are gone, the one a surgeon, the other a quartermaster in the Army of the South-west. At one time I feared our services would be suspended, owing to the unfinished condition of the church, and the apparent lack of inclination and ability to make the necessary im-

provements. I brought matters to a crisis by sending to the vestry my resignation, assigning the above-mentioned reason as my motive in so doing. This aroused the latent interest, which was greater than I had supposed. They declined receiving it, and promised to do every thing in their power.

Since then the church has been furnished with stoves, gas-fixtures, window-shades, and carpets, without contracting a dollar of debt. The Sunday-school library has also been increased by the purchase of one hundred and forty-seven volumes, through the efforts of the ladies.

I have to lament constantly, however, the great want of true Christian piety and attachment to the Church. More than half the families included in the report, and regarded as belonging to the parish, are only nominally church people. We have among us, however, a few faithful Christians and devoted churchmen, and through their efforts and example, with the Divine blessing, I hope for a better day.

I think I can see some indications of an increasing interest. At the Bishop's visitation in November two persons were confirmed; one of whom had been brought up a Methodist, and was received into the church by baptism on the preceding Sunday.

The attendance on the services has considerably increased. The Sunday-school has reached quite a flourishing condition. The weekly Bible-class has increased from six to eighteen within six months.

I expect another visitation from the Bishop before Lent, and shall probably be able to present a small class for confirmation.



NEBRASKA.

Nebraska City — Rev. E. Adams.

THE first and second Sunday in September, I was too unwell to attend church; the second Sunday was supplied by the Bishop, who had just returned from one of his long trips. He is earnestly doing his great work in the North-West. The congregations in St. Mary's Church this quarter have been rather larger than usual.

We have had a very fine and fruitful season. Business has considerably increased. A steam-wagon has made a successful trial trip, and we expect, as soon as may be, a

daily line of steam-wagons, with passenger-coaches attached, will be placed on the route from here to Denver. The prospects for Nebraska City and for our church are better and more encouraging than for the last two or three years.

Later date.

I write in affliction. Death has come into my family and taken my dear wife. For twenty-six years I have enjoyed her counsels and prayers, and been blessed with her sympathy and love. She is gone. On Thursday, December 18th, she calmly fell asleep in Jesus; aged forty-six years, seven months, and nineteen days. Nature will bleed when its affections are torn asunder. Yet I have reason to be truly thankful that this painful bereavement is tempered with great mercy. My loss is her gain; not lost—gone a little before, parted only for a short time.

While her precious dust rests in hope, she is another treasure I have garnered away from the tribulations of earth, safe in the keeping of our divine Redeemer.

Christ died and rose again, even so them also which sleep in Jesus will God bring with him. From her death and triumph over death, I would derive a new impulse to stronger love and greater faithfulness to Him who has redeemed us.

It was a great comfort to have our dear Bishop with us; his kind and hearty sympathy was very precious; he officiated in the funeral services and preached an appropriate and impressive sermon. The full and spontaneous out-flow of Christian sympathy and liberal kindness from the members of the parish and community were a cordial to our feelings. For all the mercies comforting us in this affliction we are most thankful.

For the year now closed we have had fewer changes by removal, and our congregation is steadily though slowly increasing by the addition of those who had previously been but little or not at all acquainted with the church. The six persons confirmed were raised in other communions; two of them communicants, all were heads of families but one—an interesting class and a great addition to the Church.

Services have been continued regularly. The few Sundays I was too unwell to officiate were kindly supplied by the Bishop, who, at the time, was providentially at home. He is always ready for every good work.

MISSOURI.**Hannibal—Rev. J. W. Dunn.**

I HAVE not much to communicate in regard to my missionary work here, unless I tell you of troubles which civil war has brought upon us. But I need not do this; almost every parish in the diocese feels alike the pressure of the times. My congregation has suffered no diminution of late, though the male attendants are comparatively few. Many have taken up arms on one side or the other; but in this sad state of affairs, it is a consolation to see families, whose fathers or brothers are contending against each other in deadly strife, still cling to the Church; they join in the same holy services; they kneel side by side at the chancel-rail; they feel that the Church of the Redeemer is their home, that they dare not deprive themselves of the blessings which she can and does bestow. Oh! that her benign influence could reach every heart throughout the land; then indeed would peace again smile upon us.

Later date.

Surrounded as we are by so much to distract men's minds, and to turn them away from the consideration of heavenly things, I wonder that this parish is in as prosperous a condition as it is. But for the war, I think this parish would now be self-sustaining; as it is, we are weaker than we were two years ago. Many families have removed, and many that remain are unable to assist in sustaining the church. Still there is much zeal and good-will manifested, and I am cheered by the thought that amidst all our hindrances some good is being accomplished.

Independence—Rev. F. R. Holman.

Our parish work is still going on well. There are more in attendance at Sunday-school than ever, and the congregation is more than twice as large as usual. But for the war, I think the success of the church would now be certain. As it is, however, those who gave liberally for its support have either gone away, or become too poor to give; consequently, the missionary salary is all I receive, and we are scarcely able to pay the rent of the building we use for worship. The county is in such a condition that there will necessarily

be much suffering. Provisions are now very hard to obtain.

Trouble is apprehended from many quarters. Persons have left the town and county in great numbers, and are still leaving and wishing to leave.

I expect to remain here as long as possible.

Later date.

I am now in St. Louis, conferring with the Bishop about my work, and will be unable to make a statistical report, because absent from my parish-register.

Since my last report the congregation has grown to be much larger than ever before, notwithstanding the times. The Sunday-school, under the care of a new superintendent, with some new teachers, is working and growing. This, with God's blessing, will be a strong point for the church. It is, perhaps, the second county in the State in population and wealth, and hereafter must be a hundred-fold more important than it is now.

At the return of peace, when people come again to their homes, our numbers will be so increased, and the church will have won such a place in the hearts of the people, that our prospects will be pleasing.

St. Charles—Rev. P. McKim.

Since my last report little change has taken place in spiritual matters at St. Charles. The Sunday-school and congregation continue as at the time of my last communication. Services have been regularly held, and the Holy Communion administered since the end of the last quarter. A decided interest is manifested in our services at this point; but I regret to say that an inability on the part of the congregation to help to sustain a pastor is only too perceptible. And it is to be lamented that the present distracted state of our diocese, caused by the civil discord, will prevent our people at this station from being able for some time to do any think in that direction. It is to be hoped, therefore, that the Church at large, but especially that portion of it where civil war does not so materially disturb its civil and religious quiet, will aid to sustain the services here, that the seed thus far sown may be propagated, with a hope that it will bring forth one day good fruits.

Those at a distance know but very little

of our sufferings in Missouri, and the demoralizing effect these civic discords are having on our people, and if the few watchmen who are set to try and correct these evils are not maintained in their positions, the result must be still more deplorable.

St. Joseph—Rev. R. H. Weller.

Those of you that are far away from the bloody ground of the border during these sad times, doubtless have your own hard experience of the sorrows that are sweeping over the land, but you can scarcely realize what the ordeal is that our clergy are compelled to go through, while looking only to things belonging to the kingdom of God, in communities where passion runs so high as here, and where the war is one among neighbors, and is at each man's door. Religious impressions and principles seem submerged by the swelling tide, business is dead, social intercourse almost at an end, and the narrow income upon which our families are dependent for daily bread cut down to almost nothing.

To give you something of an insight into our condition, I will mention that this town has furnished a large number of soldiers to both armies—the Federal and the Confederate; then the entire militia of the State have been called into active service; there are left behind, of men, only the old and the exempt. Of course the business in which these were engaged is to a great degree at an end. Our average congregation is from one hundred to one hundred and fifty, and out of this number scarcely a dozen are males. You will readily perceive that in this state of things no money can be raised; so that until the war is over our main dependence for the necessities of life must be the missionary stipend, small as it is. I should long since have sought another field of labor had I consulted my own comfort; but feeling that the honor of the Church of God rests measurably on my shoulders in this day of trial, I have determined to stand fast, by his blessing, to the work, and trust his word: "Dwell in the land, and verily thou shalt be fed."

Later date.

I had hoped, when entering upon this field, to be able, before this time, to give up my missionary stipend. The unhappy condition of things here, however, renders

the stipend now more necessary than ever. To withdraw it would render the abandonment of this field a necessity. Our congregation has greatly increased in numbers in the past three months; but the ability to sustain the church, financially, has not increased, and can not until we have peace; which may God, in his great mercy, give us speedily!

[Two days after the date of the above, the missionary's home at this station was destroyed by fire. We refer the reader to our notice of it in the last number. This is the affliction mentioned in the annexed letter from Mr. Weller, of a later date.]

I do not know how we can hold out through these adverse times without the parsonage, but I shall do my best. There are so many conflicting interests among the people on the border just now, and property has become so nearly worthless, that, under the best of circumstances, it is a hard thing to sustain the financial part of the church-work. We were feeling that we had, to a great extent, weathered the storm, so far as the maintenance of the church was concerned, when this last affliction came upon us. I have, in the past year, declined two calls to more comfortable positions, because the desire of my heart was to stand the shock of the times where, in God's providence, it came upon me. To do this I have been compelled, for some time past, to resort to teaching. This city has a population of over ten thousand. Our congregation is now, in regular attendance, the largest Protestant congregation in the place. The church is full of people upon every occasion of public worship. We have, of course, suffered considerably from conflicting interests and views among the people, in these exciting times, but this has been almost entirely overcome, and excepting the poverty into which my people have been thrown, we have not only held our own, but steadily advanced. This being the case, I shall use every endeavor and every necessary self-denial to remain here. But I have a wife and five little ones dependent upon me; I can not see them needing. With the parsonage rebuilt, we are safe. I hope we may get it. I do not like to think of the alternative which may be forced upon me if we fail.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 20, 1862, to January 22, 1863.

Maine.

Bangor—St. John's,.....	\$19 00
Brunswick—St. Paul's,.....	8 18
Hallowell—St. Matthew's,.....	8 00
Portland—St. Luke's,.....	16 15
St. Stephen's, for Bp. Talbot's Mis.,.....	11 00

\$62 33

New-Hampshire.

Concord—Chapel of St. Paul's School,.....	20 00
Keene—St. James',.....	10 31
Manchester—Grace, \$20; S. S., do., \$12,.....	32 00

62 31

Vermont.

Arlington—St. James',.....	18 30
Burlington—Epis. Inst. Academical Department,.....	18 00
East-Berkshire—Calvary,.....	5 14
Montgomery—Union Ch.,.....	5 00
Norwich—St. Andrew's,.....	1 25
Poultney—St. John's,.....	5 50
St. Albans—St. Luke's, a lay member of the Board,.....	10 00
Wells—St. Paul's,.....	2 50
Windsor—St. Paul's,.....	4 00
Woodstock—St. James',.....	8 00

72 69

Massachusetts.

Boston—Grace, a member, (O. D., Esq.) \$100; W. W. Moreland, M.D., \$10,.....	110 00
Mrs. "F. S. M.".....	10 00
Medfield—Mrs. E. W.,.....	5 00
Salem—St. Peter's,.....	25 00
Springfield—Christ,.....	61 19

211 19

Rhode Island.

Barrington—St. John's,.....	8 00
Bristol—St. Michael's, \$20; S. S., do., \$18,.....	88 00
Crompton—St. Philip's,.....	1 00
East-Greenwich—St. Luke's,.....	17 00
North-Providence—St. Paul's,.....	19 03
Warren—St. Mark's,.....	39 13

122 16

Connecticut.

Branford—Trinity, 1,.....	8 33
East-Haddam—St. Stephen's,.....	8 10
Fair Haven—St. James',.....	20 00
Guilford—Christ, for Bp. Whipple's Indian Miss.,.....	20 00
Glastenbury—St. James',.....	1 00
Greenwich—Christ,.....	85 81
Hamden—Grace,.....	22 00
Hartford—St. John's, \$53.85; W. T. Lee, Esq., \$100,.....	153 85
St. Paul's,.....	4 60
Marbledale—St. Andrew's,.....	9 86
Middle-Haddam—Christ,.....	30 00
New-Haven—Christ,.....	11 47
Trinity, \$18; S. S., do., spec. for Bp. Talbot, \$15.50,.....	86 50
Norwich—Trinity, \$21; S. S., for Bp. Talbot, \$15.50,.....	36 50
Plymouth—St. Peter's,.....	17 00
Stamford—St. John's, \$86.50; members of \$150; A. A. H., spec. for Rev. Mr. Weller, \$2,.....	188 50
Washington—St. John's,.....	8 64
Waterbury—St. John's,.....	105 00

Watertown—Christ, \$15; \$2.50 from Miss A. Lewis's S. S. class, for Bp. Whipple's Indian Miss.,.....	\$17 50
Westport—Christ,.....	11 00
Holy Trinity,.....	80 00

\$787 60

New-York.

Albany—Holy Innocents',.....	26 00
Astoria—St. George's,.....	66 92
Brooklyn—St. Mary's,.....	10 18
Burnt Hills—Calvary,.....	7 39
Catskill—St. Luke's,.....	18 00
Charlton—St. Paul's,.....	11 11
Cooperstown—Christ,.....	13 07
Fort Edward—St. James',.....	6 06
Kingston—St. John's,.....	14 00
Little Falls—Emmanuel,.....	7 69
Manhattanville—St. Mary's,.....	37 92
Morris—Zion, two members,.....	2 00
Morrisstown—Christ, Miss C., \$18; R. B. Chapman, \$10,.....	28 00
Myersville—Trinity,.....	5 00
Newburgh—St. Paul's S. S.,.....	4 48
New-York—Ascension, a member, one cent a day, for Bp. Whipple's Miss.,	8 65
Calvary, Mrs. Daniel Le Roy,.....	50 00
Christ,.....	85 63
Grace, Mrs. James I. Jones,.....	50 00
Holy Communion, general, \$900; spec. for Bp. Kemper, \$100; spec. for Bp. Whipple, \$250; for Nashotah, \$300, through Rev. F. E. Lawrence,.....	1550 00
Holy Innocents', Bp. Whipple's Mis.,	25 00
Incarnation,.....	15 00
" Mission Chapel,.....	5 00
St. Albans,.....	10 00
St. John Baptist's, Mrs. S. Danbeny,.....	25 00
St. John's Chapel,.....	116 83
St. Mark's, a lady, special for Rev. Mr. Weller,.....	50 00
St. Michael's,.....	30 33
Trinity, \$80.14; a member, \$4,.....	84 14
Trinity Chapel,.....	422 73
Zion, member,.....	10 00
" E., Eighth quar. pay. for sup. of a Missionary in Minnesota,.....	50 00
Pleasant Valley—St. Paul's,.....	2 00
Potsdam—Trinity, a New-Year's off.,	10 00
Rensselaerville—Trinity,.....	7 25
Richfield Springs—St. John's, Mrs. J. W.,.....	5 00
Sandy Hill—Zion,.....	5 23
Scarsdale—St. James the Less,.....	6 54
Sing Sing—St. Paul's,.....	20 00
Smithtown—St. James',.....	4 20
West-Troy—Trinity S. S., gen'l, \$5.65; for the Bp. Seabury Miss., \$42.20,.....	47 85 2948 70

Western New-York.

Buffalo—St. John's,.....	21 25
" S. of M.,".....	3 00
Cape Vincent—St. John's,.....	1 24
Geneva—Mrs. S. C. Miller, special for Rev. Mr. Weller,.....	25
Havana—St. Paul's,.....	5 75
Jamestown—St. Matthew's,.....	2 00

New-Jersey.

Camden—St. Paul's S. S.,.....	72 00
Elizabeth—Christ,.....	10 00
Newark—Grace,.....	35 25
New-Brunswick—Christ, add'l,.....	80 00
Orange—St. Mark's,.....	60 00

Acknowledgments.

South-Amboy—St. Stephen's, \$110 00
Woodbridge—Trinity, 9 40 \$826 65

Pennsylvania.

<i>Athens</i> —Trinity,	3 00	
<i>Carlisle</i> —St. John's, \$7; S. S., do., \$15,	22 00	
<i>Chestnut Hill</i> —St. Paul's,	13 00	
<i>Mawr Chunk</i> —St. Mark's,	4 50	
<i>Minersville</i> —St. Paul's, \$5.78; S. S., do., \$5.11,	10 89	
<i>Montrose</i> —St. Paul's,	22 00	
<i>Muncy</i> —St. James',	25 00	
<i>New-Brighton</i> —Christ, (priv. con., \$5,)	25 00	
<i>Philadelphia</i> —Calvary, (Monu'tal),	26 25	
<i>Emmanuel</i> ,	30 00	
Gloria Dei,	45 00	
Holy Trinity, per Amer. Ch. Miss. Society,	25 00	
St. Luke's, Wm. Welsh, Esq.,	250 00	
St. Peter's, add',	6 00	
<i>Pittsburgh</i> —St. Peter's,	28 87	
<i>Pottsville</i> —Trinity, "Amelia's 18th Anniversary,"	1 00	
<i>Reading</i> —Christ, \$55; Miss M. H. H., \$2,	57 00	
<i>Wilkesbarre</i> —St. Stephen's, per Amer. Ch. Miss. Soc.,	20 00	614 51

Delaware.

<i>Claymont</i> —Ascension,	18 00	
<i>Middletown</i> —St. Ann's,	5 82	
<i>Wilmington</i> —St. Andrew's,	25 00	43 82

Maryland.

<i>Baltimore</i> —Grace,	436 85	
St. Barnabas',	18 68	
St. Paul's,	85 00	
Major Hayden, annual sub'n for 1863, through Mrs. Hayden, \$1,	25 00	
<i>Cumberland</i> —Emmanuel,	22 17	
<i>Davidsonville</i> —"A Churchwoman,"	8 25	
<i>D. C., Washington</i> —Trinity,	35 00	
<i>Hagerstown</i> —St. John's, Advent, \$7; F. H. K., Christmas, \$50,	57 00	
<i>Harford Co.</i> —Deer Creek Parish,	10 00	
<i>Havre de Grace</i> —St. John's,	5 00	
<i>Mechanicsville</i> —St. John's,	12 00	709 95

Virginia.

<i>Old Point Comfort</i> —Centurion,	80 50	
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Ohio.

<i>Collamer</i> —St. Paul's,	5 00	
<i>Columbus</i> —Trinity, Mr. and Mrs. J. N. Whiting, and A. N. Whiting,	15 00	
<i>Fremont</i> —St. Paul's,	2 42	
<i>Gambier</i> —Harcourt, Rev. E. C. Benson,	9 00	
<i>Napoleon</i> —St. John's,	1 50	
<i>Norwalk</i> —St. Paul's,	11 00	
<i>Portsmouth</i> —Christ, Mrs. Wm. Kinney,	80 00	
<i>Sherburne</i> —St. Paul's,	10 00	83 92

Indiana.

<i>Bristol</i> —St. John's,	1 00	
<i>Cannelton</i> —St. Luke's,	5 00	
<i>Fort Wayne</i> —Anonymous,	5 00	
<i>Indianapolis</i> —Christ,	96 80	
<i>Lima</i> —St. Mark's,	5 00	

<i>Mishawauka</i> —St. Paul's,	\$2 00	
<i>New-Albany</i> —St. Paul's, add',	2 00	
<i>Plymouth</i> —St. Thomas',	11 11	
<i>Worthington</i> —St. Matthew's,	2 00	\$129 41

Illinois.

<i>Arcola</i> —Christ,	8 25	
<i>Cambridge</i> —St. Matthew's,	10 00	
<i>Dixon</i> —St. Luke's,	7 00	
<i>Galena</i> —Grace,	5 60	25 85

Michigan.

<i>Ann Arbor</i> —St. Andrew's,	21 65	
<i>Brooklyn</i> —All Saints',	7 00	
<i>Cambridge</i> —St. Michael's,	3 00	
<i>Detroit</i> —Mariners' Free Ch., Christ, \$58.71; S. S., do., \$25,	14 00	
St. Paul's, \$40.92; S. S., do., \$36.28, St. John's,	88 71	
<i>Marquette</i> —St. Paul's,	77 20	
<i>Monroe</i> —A friend,	171 50	
<i>Niles</i> —Trinity S. S.,	9 00	
	10 00	404 56

Missouri.

<i>Hannibal</i> —Trinity,	7 20	
<i>Kirkwood</i> —Grace,	38 00	
<i>Louisiana</i> —Calvary,	80 00	
<i>Palmyra</i> —Rev. W. B. Corbyn,	15 00	
<i>St. Joseph</i> —German Mission,	5 00	95 20

Wisconsin.

<i>Duck Creek</i> —Hobart Ch.,	5 00	
<i>Fond du Lac</i> —St. Paul's,	17 00	
<i>Herman</i> —German Mission,	6 00	
<i>La Crosse</i> —Christ,	4 00	
<i>Milwaukee</i> —St. Paul's,	51 73	
<i>Oakfield and Mayville</i> Mission,	3 36	
<i>Racine</i> —St. Luke's,	10 00	97 09

Iowa.

<i>Fairfield</i> —St. Peter's,	2 25	
<i>Iowa City</i> —Trinity,	4 20	6 45

Minnesota.

<i>Basswood Grove</i> ,	3 80	
<i>Chatfield</i> —St. Matthew's,	1 50	
<i>Eden Prairie</i> ,	5 00	
<i>Shakopee</i> —St. Peter's,	2 00	
<i>Stillwater</i> —Ascension,	1 00	
<i>Stockton</i> —Trinity,	6 00	
<i>Waterville</i> —Hennepin Co.,	5 00	24 30

Miscellaneous.

" <i>Bedford</i> "—For Bp. Talbot's Miss.,	5 00	
An Epiphany mite from a daughter of the Church,	5 00	
A Thank. off. for Rev. Mr. Weller,	10 00	20 00

Legacies.

From the residuary estate of the late Hon. Allen Ayraut,	660 00	
Dividend under Will of Lucy Nichols, late of Newtown, Ct.,	20 00	680 00
Total since October 1,		\$12,918 16

CORRECTION.—The acknowledgment from Trinity, Portland, *Maine*, in the January number, should have been from Trinity, Portland, *Connecticut*. In the same number, the \$7 from individual sources credited to Christ Church, *Pottstown*, Pa., should have been credited to Trinity Church, *Pottsville*.

N. B.—The Rev. Mr. Bostwick, Missionary at Warsaw, Illinois, acknowledges with gratitude the receipt of \$60 from Mrs. J. R. Livingston, namely, towards building a chancel, \$50, and \$10 for his Sunday-school.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1863.

FUNDS.

THE Committee are watching with deep interest the incoming of Epiphany and other collections. Those which have been already received, and especially those from parishes in the city of New-York, are not less in amount, but in some cases greater than those of previous years.

This fact we gladly note, and most earnestly hope the same result will characterize contributions throughout the country.

Such a result is necessary if this department of the Missionary work is to be sustained for the year, on its present *reduced* scale. The same amount as that received last year will not suffice, for the reason that there was a large arrearage at the close of the financial year.

The Committee, in view of the high rate of exchange, have sought to make a temporary arrangement for the Mission in China, which is the one chiefly affected, to obviate the necessity of remitting just now. At best, the expedient will answer only for a brief period, and the present aspect of financial matters gives no promise of improvement in rates of exchange. Means must be furnished to save the Mission from want, whatever be the cost.

The embarrassment arising from derangement in our currency does not, for the present, directly affect the Mission in Africa. Drafts on the Treasurer of the Committee are still taken at par among American traders on the coast, and others to whom these are paid.

It will interest our readers to know that a letter dated at Savannah, Georgia, January 8th, 1863, transmitted under a flag of truce, makes mention of funds collected for our Foreign Missionary work, with an expression of sorrow that there is no way at present to make these funds available.

AFRICA.

RECENT letters from the Mission mention that Rev. Mr. Auer, of the station at Bohlen, had been very seriously ill. At latest dates, however, he was recovering, and had resumed his work, in part, at least. He and Mrs. Auer having been in Africa through a period of five years, it is thought necessary that they should leave there for a time, and visit the United States, in order to the reestablishment of their health, both being now much affected by the African climate. Their arrival in this country will be looked for in the course of the next few months.

The following extracts are from a letter written by Mr. Auer, and dated at

"BOHLEN, November 10th, 1862.

"REV. AND DEAR SIR: Though my canoe-man, that takes the mail to the Cape, has disappointed me by going too soon, (to-morrow,) and though my strength is but small, I must not let another month pass without giving you some token that I am yet alive.

"Prayers, instruction in school, to the young men and the candidates of baptism, services and lectures in town and in the house, went on pretty regularly, as before. The Mission-house received only little improvement, from want of planks; the School-house made little progress, on account of the shingles, and of rain, that injured the half-finished walls very much. Half of it is now shingled; the other half must be thatched, till I get shingles, (which will be when the thatch is getting rotten.) Then I hope to finish it soon.

"In order to attend convocation, I, with wife and child, went to the coast; they needed some recreation very much. We left the station on the 29th of July. The way to the river was so overgrown with bush and grass, that we scarcely got through, though two men made some way with their cutlasses. Night came, when we were yet on the river, and we were obliged to sleep at Dima Lu. At Cavalla, where convocation was held, our little Willy got dangerously ill, so that we feared for his tender life. God spared him. Mrs. A. became weak and very ill afterwards, and thus she returned to Bohlen, and thus she was till to-day, with times

of more or less ease and strength. On Friday, the 1st of August, I went to the Cape; conducted prayer-meeting in the "Rock school-house," and prayers in the Asylum. On Saturday I was not well. Sunday: Morning-prayers in the Asylum; preach in St. Mark's; also in St. James', Hoffman Station, and attend mission-meeting in the evening. Monday: Return to Cavalla, where I had some conference with the Bishop about the native language, and improvement in native schools.

"Convocation commenced Friday, the 8th; (you certainly got a general report of it.) I lectured from nine to eleven A.M., on, first, the necessity of teaching the native language, not exclusively, but first and before English; second, the best and easiest way to do it."

After giving particulars of various services at Cavalla, Cape Palmas, and other places, Mr. Auer goes on to say:

"On the 28th we set out for Bohlen; came as far as six miles; 29th, again six miles. The river was so high that the men could not manage our boat; so we had to go back, and arrived at the landing-place in one hour. Preached twice on the following Sunday, at Cavalla. On Wednesday, the 3d of September, we set out again, and reached Bohlen on the third day, (Friday.) My harmonium (melodion) I have since brought here, was a great acquisition to the station. The people came, and come in crowds to see and hear this wonderful thing. 'White man has head,' is their conclusion. May the time soon come when they are able from their heart to 'sing unto the Lord.' On September 16th I felt unwell; on the 17th I fell seriously ill with a 'malignant' fever. I was unconscious most of the time. My dear wife was not well herself; her child was sick too, and she alone, and far away from friends; it was a heavy trial for her. I had declined to have Dr. Fletcher called from the Cape; but when I was getting worse and worse she sent for him, and he arrived as soon as it was possible, and Brother Hoffman with him. I know little of their visit, though they staid a week, but that Mr. Hoffman read to and prayed for me. God blessed the Doctor's means soon, so that the fever assumed a less dangerous and a more regular form. I was nearly dying when the Doctor arrived.

RECOVERY.

"Slowly, very slowly I recovered; but oh! when I tried to stand, I could not; my body was lean, and head, hands and feet swollen. By and by I could get into a chair; then walk some paces with a stick; then more and more. On the 23d of October our dear Bishop came to visit us. He came to take me down, or send me down, while he would stay in the mean while, or for a time. But I was walking on the piazza, and better than he expected. I felt well; only had no strength, and my feet were still swollen. Before I could pay attention to any thing around me, the Bishop, Mr. Hoffman, and the Doctor had, as I afterwards learned, decided that we should go home. Though I do not like to leave my work here so soon, before being fully in it, (for I do not understand Grebo, so that I can speak it,) I could not but be fully aware that we both and our child want a better climate, to get our strength again. We both are now four years in Africa, (she the second time,) and I do not know whether my strength would ever be sufficient to survive a similar attack. (I speak as a man.) Therefore we are resolved, and beg leave to go to America next spring, (about April.) In the midst of December we shall go to Cavalla and the Cape, where I attend the examinations and convocation. Mrs. A. and baby stay at the Cape, and I shall return to Bohlen as soon as I am a little stronger, (for which I hope, before that time,) so that I may carry on the work as long as possible, and be able to see the school-house finished before I leave. God grant that the place may soon get another shepherd, and that we may return soon again! Soon after our return from the coast I solemnly opened a 'seminary,' for educating teachers and catechists, with four young men, (one a Liberian youth;) but the Lord said, 'Nay.' Since some weeks I was able to take up the lessons again, (music is among them;) but I see that I have not sufficient strength or time left, to establish a real and full institution. I must wait till our return from home. The 'seminary' at Akropong (Basel Mission) can now, every year, send out six or more well-educated teachers and catechists, and receive a new class instead. There are five classes, for they have to stay five years. The Bishop, with Mr. Hoffman and me, thought Bohlen would be the best place for such an insti-

tution, but it should be more central, and nearer the colony, (not *in* it.) Bohlen is a quiet place, and some provisions are cheaper, but the difficulty in bringing things up the river balances this. The Lord will certainly direct us also in this matter.

"As there had some difficulties arisen at Tebo Station, I tried to go down last week. Of course I could not walk, but per hammock and canoe it was possible. On the way (Brownell was with me) we preached in the largest town on the river. We were under the 'town-house,' which was crowded within, and above, and without. I preached on Job 3:16, and felt that the people took the words from my mouth. It was refreshing. When I wanted them to learn the pronunciation of 'Jesus Christ' they did it imperfectly, but they felt yet more interested. Brownell preached after me. At Tebo I had much conversation with both the catechist and teacher. I could not go to town on the following morning. I sent the three catechists. But the people sent a big man with the message: 'You *must* come; this big man must carry you.' The way was, partly, quite covered with deep mud, over which places I was riding on that man's back. I preached, and then settled about the school. The boys were promised, and some came at once. (I bought a dress for each.) We shall begin with Grebo. Thus I could, and can again, do something for the good Lord, who gave himself for us. Yesterday I wanted to preach at Nitie-Lu again, but could not climb up the hill, and had to return.

"Pray for us and our stations."

Letter from the Rev. C. C. Hoffman.

MR. HOFFMAN, in a letter dated at Bohlen, to which place he had been called by the illness of the Rev. Mr. Auer, writes as follows:

"I see many improvements at this station since my last visit. The house is becoming more and more to be the picture which appeared some months ago in the SPIRIT OF MISSIONS. The grounds are under some cultivation, and a new school-house is being erected.

"Many trials, however, the missionary experiences, as are to be expected at a new station. He is dependent upon the

people for many things which they can withhold at pleasure when offended, or when they wish to offend him. Their sense of justice being more in *might* than in *right*, he has need to bear with patience many things for which the perpetrator should be punished.

"But God is on our side, and who shall fear what man can do? Christ has all power, and he defends or punishes. Our hope is in him.

"A sad case of cruelty occurred in one of our native towns not long ago. A man who had committed theft was beaten to death, and his death hastened by burning sticks thrust into his body; this was done by his own family.

"In another town the hands and feet of a captive were cut off and eaten in his sight.

"Truly this is one of the dark places of the earth, where Satan's seat is; but God is here, and this beautiful land shall be redeemed to his glory."

JAPAN.

Letter from Miss J. R. Conover.

In the last number mention was made of the departure from New-York of Miss Conover for Japan, via San Francisco. We have had the pleasure of receiving a letter from her, announcing her safe arrival in the latter city. After giving particulars of her voyage to Aspinwall, and noting the polite attention of Mr. Parker, the Superintendent of the Panama Railroad Company, to herself and her friend, Mr. Hepburn, as well as the kindness of Capt. Hudson, of the Pacific steamer Golden Age, in which they made their voyage from Panama to San Francisco, Miss Conover says:

"Our journey from Panama to San Francisco was most delightful. We had rough weather only one night, in the Gulf of Tehuantepec, and had a view of the whole coast, seeing Central America, Guatemala, Yucatan and Mexico. We went ashore at Acapulco, and in thirty hours after stopped at Manzanillo.

"This name will ever be associated with the loss of the Golden Gate, and of our loss, greater than all the treasure which lies buried near the place.

"It was a beautiful Sunday morning when we passed the spot where the wreck lies. A wheel and smoke-stack are all that is left. It seems, at first sight, to be the last place that the accident could have happened; but through the glass we could see the breakers dashing against the shore, and were told that, even in that apparently smooth sea, it would be impossible to land a boat.

"Mr. Loomis met us, on the arrival of the steamer, and took us to his house, where we are now staying.

"We shall probably take the first ship for Shanghai, in case nothing offers direct for Japan. Goodness and mercy have followed us thus far, and I feel sure that God will open the way for us to reach our destined haven."

MISCELLANEOUS.

In the absence of letters and journals from our own missionaries, we devote space to extracts from recent publications of the English Church Missionary Society. The following is taken from a narrative of the Bishop of Victoria's visit to the city of Pekin. Additional interest attaches thereto from the fact that one of our missionaries, the Rev. Mr. Scherechewsky, is now residing in that city.

After giving an account of the vast extent of the imperial capital, the Bishop says:

"Amid all this variegated scene of palaces, temples, city walls, streets and tiled roofs of dwellings, at this season a perfect forest of verdure springs into view at every direction, well-nigh concealing half the city, and refreshing the eye with its rural aspect. Coppices of trees, in their first vernal tints, give the appearance of park and woodland in the midst of these hazy haunts of city and suburban life. And yet there is a weariness of decrepitude, which too plainly has impressed its mark upon every living object and material thing, to leave any doubt that this system of government and empire is hastening to rapid decay, and that the Manchow Tartar dynasty is on the verge of impending dissolution. The vaunted glory and magnificence of this great capital of Eastern Asia is a mere imposture and delusion. Every object reveals the one undisguised tale of financial

impoverishment and ruin ; shabby edifices, deserted dwellings, mouldering walls, neglected temples, unpaved roads, streets blocked up with refuse and filth, carts jolting from slab to slab, or sinking nearly half a yard in ruts worn out in the unrepaired pavement, and even the vicinity of the palace overspread with dilapidated houses and well-nigh impassable roads. The most sanguine Europeans with whom I have associated in Pekin generally concur in the view that the Chinese imperial dynasty is on the verge of destruction ; and that anarchy and disorder are for the time the most probable result. If the Taeping rebels had within their body the elements of reconstruction, and their leader had possessed the art of building up, as, unhappily, they have shown themselves powerful in breaking down, it is likely that at least a portion of the empire would have fallen under their sway, and a new dynasty would have entered upon its term of power. Not the least improbable eventuality appears to many observing minds here to be the gradual absorption of administrative power into the hands of European treaty nations at the free consular ports, and the gradual extension of an armed foreign protectorate over the adjacent tract of country. I foresee serious and perilous complications and misunderstandings between the principal Powers of the West—and especially between England and France—in the adjustment of grave impending difficulties in the threatened dissolution of the Chinese Empire. Great Britain is no uninterested spectator of events in China. An annual trade of thirty millions sterling compels her to remain no passive bystander in the occurrences which now affect both China and ourselves. Russia, France, and England have each their territorial, propagandist, and mercantile ends : the first is pushing her frontier southwards ; the second is putting herself at the head of the Papal Missions ; and the last, in the pursuit of commercial gain, more fully identifies her aims than either of the two other powers, with the material prosperity of the Chinese Empire. Altogether the prospect is a pitiable one : nothing of vitality in the nation, no patriotism in her statesmen, universal corruption and misrule in this her day of humiliation and trial.

FRENCH DIPLOMACY EXERTED IN BEHALF OF
JESUIT MISSIONS.

"The French minister, having no com-

mercial interests to foster, is the open and acknowledged patron and ally of the Jesuit Missions. Here in Pekin there are some three or four Lazarist priests ; and the Bishop of Pekin is now said to be on his return from Europe, bringing with him a numerous staff of French priests, and nine Sisters of Mercy, who will soon be settled in this city, and at liberty to pursue their work of propaganda among the people. They number about two thousand converts, the hereditary professors of Roman Catholicism. A large and beautiful cathedral is near completion in the southern part of the Tartar city, and another lesser church raises its square tower about half a mile west of the imperial palace. These material signs of progress, with similar trophies of French diplomacy exerted on their behalf in the recovery of magnificent cathedral sites in the cities of Canton and Ningpo, must not be accepted too hastily as proofs of an increased moral ascendancy over the native government or the popular mind. On the contrary, I am informed, by persons of competent knowledge and high in office, that there is a perceptible reaction against the Roman Catholics, caused by their violent assumption of old ecclesiastical sites which had lapsed into other hands, and the recovery of which has entailed confusion and loss, similar to what may be imagined as likely to be caused by a forced Papal resumption of Woburn Abbey, and the sequestrated monasteries of Henry VIII.'s time. The recent capital punishment of a Roman Catholic missionary and eight converts by a high mandarin in Kwei-chow Province, is giving matter of diplomatic trouble to the French Legation at the present time, and furnishes a specimen of the hostile reaction which pervades the ruling powers in China.

DIFFICULTIES IN THE WAY OF ENGLISH
MISSIONS.

"The only English missionary at present permitted to settle in Pekin is Dr. Lockhart, of the London Missionary Society, whose gratuitous medical labors are among the most valuable and effective moral agencies among this people, and confer on about two or three thousand weekly patients the benefits of the Christian physician's philanthropic aid.

"The Rev. J. S. Burdon, of the Church Missionary Society, accompanied me hither, in the hope that I might be able to negotiate, by friendly influence with

the British minister, some terms on which he might be permitted to stay in Pekin. Rebel disturbances have, for the present, broken up his station at Shaouhing, in Chehkeang Province; and the opportunity of acquiring the court dialect of Pekin, amid the uncertainties as to the direction of his present sphere of duty, seemed to point our minds towards this metropolis of China. By interviews and arrangements with the members of the High Board of Foreign Affairs, numbering amongst them the highest officials of the empire, it has been agreed that, as a present measure, ten youths, sons of high Tartar officials, be placed under Mr. Burdon, at Pekin, for instruction in the English language. Limited space prevents my explaining the difficulties in the way of a missionary, as such, being permitted by our minister to reside at Pekin, and the advantages of this temporary measure as a provisional means of securing influence and doing good. The larger and broader question of the equal rights and claims of Protestant missionaries with Jesuit propagandists and French padres, is one which will doubtless force itself on the attention of friends at home, and receive its final and authoritative solution in England. It is not every Protestant missionary whose prudence and discretion can be trusted in the precarious and delicate state of our present relations to the Chinese government in Pekin; nor can we close our eyes to the fact that one impulsive and unwise Protestant laborer, by raising a turbulent concourse of people in the public streets, and alarming the native authorities by political jealousies and fears, might do more harm than the patient calmness and perseverance of twenty prudent missionaries could in a whole lifetime neutralize and efface.

"But this difficulty will, I feel assured, never be permitted to be made a ground of our continued exclusion from a fixed residence at Pekin. Rules and regulations of control must be introduced to neutralize and minimize this danger. The anomaly of Jesuit privileges contrasted with Protestant missionary disabilities and exclusion can only be of temporary duration, and will assuredly not be permanently acquiesced in by the British Church and nation.

The Rev. Mr. Burdon, who accompanied the Bishop of Victoria to Pekin, as above related, makes mention of their visit to

that portion of the empire which was the scene of the labors of our missionaries, the Rev. Mr. Parker and the Rev. Dudley Smith. Mr. Burdon says:

"I found several of my old Shanghai friends stationed at Tientsin as missionaries. Altogether, five missionaries are carrying on a most interesting work among the vast population (about four or five hundred thousand) of Tientsin, and preparing the way for Protestant missions at Pekin whenever the way is open to establish them there. I was much pleased with the manner in which the people flocked into our preaching-room, where I sat for more than an hour. The room was well situated in one of the most crowded thoroughfares, and large numbers came in and staid very quietly, and apparently listened attentively to the foreign and native preachers. Tientsin has many disadvantages as a place of residence, especially, during the intensely hot weather of the summer, which would necessitate, on the simple ground of economy, a good substantial covering against the mid-day sun in a spot where the air of heaven could reach the occupant; but, as a mission station, it is one of the very best that could be desired. The people are friendly, (and the conduct of our troops, by the testimony of all, has contributed in no small measure to this)—they seem intelligent, straightforward, and honest, so far as such characteristics can be applied to heathen; and their dialect is one which almost every Chinese missionary should know, wherever his station in China be, and which he can have a fair opportunity of learning only in a place like this, where it is the common talk of the people—the pure Mandarin dialect. In addition to these local advantages, Tientsin is a vantage-ground from which the capital of this great empire may be occupied as soon as the present restrictions are relaxed. In this place, moreover, God has already encouraged his servants with some tokens of success, and twenty members, recipients of the Lord's supper, with about half a dozen hopeful inquirers, who will probably be soon baptized, all gathered within the last year, form a small but important nucleus from which the Church of Christ will yet spread itself abroad in these populous regions. Schools for the young are also in operation, and one missionary has commenced a school of the prophets, in which adults who have recently made a

profession of faith in Christ, and who give promise of usefulness, are being trained to act as future preachers and ministers of the religion they have just accepted. Besides all this, through the kind offer and disinterested help of a military surgeon, a hospital, supported by voluntary subscriptions from the officers of the army then stationed at Tientsin, has been open for the last eighteen months, where medical relief has been given to thousands of Chinese, by which the benevolence of Christianity has been, in a very marked manner, practically exhibited to the people. Verily this is a new result of a war-like invasion. All honor to the men who brought it about!

"The Bishop held a confirmation on the evening of the day of our arrival at Tientsin, and next morning early we were on our way to Pekin. The distance by land between these two places is only eighty miles, but the journey is more trying than that of eight hundred miles of ordinary modes of travelling. The only mode of conveyance is a small, springless, covered cart, drawn by two mules. The roads in most places are of the most uneven description, and the bounce with which we sometimes bumped into a deep rut was almost too much for flesh and blood.

"Dr. Lockhart, who gave me a very kind and cordial welcome to his house at Pekin, is a medical missionary who has been connected with China for nearly a quarter of a century. He went home about four years ago, after a lengthened stay of twenty years, chiefly at Shanghai; and last year, at the invitation of his Society, the London Missionary Society, he undertook to attempt the establishment of a medical hospital at Pekin, so as to prepare the way for openly commencing Protestant missions in the capital. By treaty, no British subject unconnected with the Legation is allowed to settle in the capital for any purpose whatever. Dr. Lockhart, however, went to Pekin as the invited guest of Mr. Bruce, and for six weeks he was kept in suspense as to whether he should be able to effect the object for which he came. At the end of that time, however, he was invited to take up his residence in a house joining on to the Legation, which Mr. Bruce purchased for the English government, and then let to Dr. Lockhart as a medical hospital. It has scarcely been in operation for eight months, and yet some fifteen or sixteen thousand different patients have applied

for and received relief. There is now an average of some four or five hundred daily applicants, and many of them are of a much higher class than any one who even condescended to ask for relief at the foreign physician's hands in Shanghai or Canton. Cabinet ministers have sent their carriages to fetch him to their residences, and so also with many others of the nobility and gentry of Pekin.

"There is as yet no direct missionary work in connection with the hospital, but the doctor's surgery is placarded with statements of the principal Christian truths, and many an opportunity presents itself of giving away copies of the Scriptures and tracts to those who ask for them. There is no doubt that peculiar caution and prudence ought to characterize the first Protestant missionaries who settle in Pekin, because of the suspicious character of the Chinese government, their present very insecure position, and the insurrectionary tendencies of the inhabitants.

"In the mean time, Dr. Lockhart, as the first Protestant missionary to Pekin, is doing his utmost, by means of his medical skill, to do away with existing prejudices, and to prepare the way for the direct preaching of the Gospel in the vast capital of this vast empire.

"A day or two after our arrival in Pekin, Mr. Bruce sent me, through Mr. Wade, an offer to remain, not, however, as chaplain, but as teacher of English to about a dozen youths connected with the Foreign Office of the Chinese Government. The object of this movement is to raise up a class of interpreters on the Chinese side, and so to facilitate intercourse between the two governments. It is moreover, an attempt by other means than hard blows—which is all that we have as yet given to the Chinese—to break down the old traditional exclusiveness of China, and to bring them to open their eyes upon other worlds than their own little sphere, in which they have been content to live for ages, cooped up from the gaze and the knowledge of the remainder of mankind. The object, of course, is a good one in itself, but it is hardly one that a missionary would choose. The Bishop, however, was very anxious that I should accept it on trial for a year, and, in order to be more independent of the Chinese, to make the offer of my services to them gratuitously. This I have therefore done, and I hope you will approve of the course that has been adopted.

I shall still act as a kind of chaplain to the embassy, in connection with which there are eleven student interpreters preparing for their work in Her Majesty's service, and other Europeans to the number of twenty or more, and I shall be on the spot to take advantage of missionary openings. The chief advantage to me, however, as a missionary, wherever my future station be, will be the acquisition of the Mandarin dialect as spoken in Pekin. This, I think, will amply compensate for the temporary stoppage of my public work as a missionary."

The following "*Appeal for Prayer*," in behalf of a mission of the Church Missionary Society placed in circumstances of great peril, will touch a chord of sympathy in many a Christian heart. It will add to the strength of that sympathy and stir the heart with deeper emotion if we, for a moment, change the locality of scenes here represented and suppose them to relate to our own mission at Cape Palmas or Cavalla instead of Yoruba. How earnest would be our prayers for God's merciful interposition if, instead of those named, it were Bishop Payne and his fellow-missionaries whose lives were placed in jeopardy.

We hope to hear that our fellow-Christians in Yoruba have been rescued from the perils which threatened them.

The following is copied from a recent number of the *Church Missionary Record*:

Invitations to Special Prayer.

YORUBA MISSION, WEST-AFRICA.

THE circumstances of our mission in the Yoruba country, at the present time, are such as may well arrest the attention of all Christians, and especially those who are the friends and supporters of the Church Missionary Society.

Bahadung, King of Dahomey, imitating the example of his father Gezo in 1851, captured, in March last, Ishagga, a Yoruba town lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one third of its population, and carrying the remainder into captivity; and, amongst the rest, Thomas Doherty, our native catechist, and his little flock of na-

tive converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all, his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual "customs."

Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men, and amazons, to lead them against Abbeokuta in November, that they might spoil and waste it, as they had Ishagga.

Compared with 1851, the position of Abbeokuta at the present time is an isolated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east; nay, more, the unhappy refusal of the king and chiefs to receive a British consul has separated it from the advice and aid of the British authorities on the coast.

Yet let it be remembered that we have now in this endangered city the following valuable missionaries, with the wives and children of some of them. The Rev. H. Townsend, the Rev. G. F. Bühler, the Rev. J. B. Wood; also the native clergymen, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison and three European catechists. Let it also be remembered that we have forty native helpers, male and female, in this city, together with fifteen hundred native Christians, of whom five hundred are communicants.

Are these valuable? Oh! how much so! Shall they be delivered up, without an effort, to the cruelties of Dahomey? This vineyard, which the hand of the Lord has planted, shall the boar out of the wood waste it, and the wild beast of the field devour it?

What, then, is to be done? There is no arm of flesh to lean upon; but there is One on high who is "mightier than the noise of many waters, yea, than the mighty waves of the sea." He who of old said of the proud Assyrian, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it," can arrest the proud African in his war-path, and so deal with him, that "by the way that he came, by the same shall he return, and not enter into this city."

Only let the Church at home address itself to prayer, approaching in earnest supplication the throne of grace. May we

not take encouragement to do so, when we remember that our anxieties are in the interests of His kingdom, who, exalted at the Father's right hand, has all power given to him in heaven and earth; that the work which is thus endangered is his own work; and that Abbeokuta contains the first Christian church which, in the interior of Soudan, has been raised up to his glory?

There is not a moment to be lost. Already is Dahomey on the move.

But the hearts of God's people, in this country, are being moved also to sympathy with our missionaries, and to prayer. One of our Association Secretaries, the Rev. R. C. Billing, of York, has issued the following circular:

"Most heart-rending accounts have been received from Africa.

"A Dutch merchant has been a witness of the murderous 'custom' of the King of Dahomey. He saw the body of Mr. Doherty, a catechist taken captive at Ishagga, crucified against a large tree. He witnessed the barbarous slaughter of sixty other helpless captives. During many nights numbers were frightfully tortured and then slain. The soldiers and people generally were in a state of great excitement, and the king frequently promised an attack on Abbeokuta in November.

"Mr. and Mrs. Hinderer, with Mr. Jeffries on a bed of sickness, are still shut up in Ibadan, and enduring great privations.

"The prayers of all Christians are earnestly requested on behalf of

"1. Abbeokuta. (Ps. 33: 10; 2 Kings 19: 14-34.)

"2. The missionaries at Ibadan. (Ps. 33: 18, 19.)

"3. The wretched king, his people, (Matt. 5: 44,) and their captives. (Ps. 102: 20.)

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—(Ps. 50: 15.)

The Parent Committee has itself united in special prayer, and now invites the friends of the Society throughout the country to a similar engagement.

The petitions to be urged are obvious: that the missionaries and their flocks may be preserved in suchwise as the Lord may think best, so that, if it please him, not a hair of their heads be injured; that Dahomey may be restrained, and compelled to return to his own land, if it may be without blood-shedding, but yet under such

manifest humiliation as may lead to national repentance, and an abandonment of these sanguinary slave-wars; that the heathen chiefs of Abbeokuta, if mercifully spared, with their people, in this their hour of danger, may repent them of their indifference to the Gospel, and glorify the Lord of Christians; and, finally, that, whatever be the nature of coming events, all may be overruled to the furtherance of the Gospel, and the hastening of the time when "Ethiopia shall stretch out her hands unto God."

India.

In view of the political relations subsisting between England and the vast country of India, in view, moreover, of the position which the English Government has heretofore occupied in relation to the propagation of Christianity throughout that land, we can not but watch the progress of events there with lively interest.

The subject of the future of India, in relation to the Gospel of our Lord Jesus Christ, is discussed in an article in the November *Church Missionary Record*. A portion of that article is as follows:

Surely, apart from the immediate result or success of missionary labor, the ultimate problem to the working-out of which it will certainly contribute, is one replete with interest. For what worthier object can the Christian philanthropist contemplate than the elevation of the vast and multitudinous population of India from its present low place in the scale of nations, as measured by the standard of Christendom, to that position which it may be expected to occupy when the kingdoms of the world shall become the kingdoms of the Lord and of his Christ?

In one of his replies to the farewell addresses upon his leaving India, Lord Canning justly and nobly said that "England has before her one of the most difficult problems that State policy can be called upon to solve—the drawing together, with harmony and without injustice to either side, two great races, radically different in every thing which forms the character of men, but which, by the course of events, are being gradually brought face to face." These words were fitly spoken, and they have an application to even higher interests

than those of State policy which were then present to the mind of the speaker, for they may well serve to characterize the problem which Christian missions have to solve in this vast land of heterogeneous social customs, discordant creeds, and antagonistic races. And the difficulties to be met, and the dangers to be avoided, are somewhat of the same kind as those through which the vessel of the State has to be piloted; for the object at which our missions aim is not the aggrandizement by proselytism of any sectarian society, which were comparatively an easy task; nor is it the introduction of our faith as the religion of the dominant race, and a mere adjunct of our language and literature. No; such an artificial "Christianity" could only result in degrading the Gospel of the kingdom into one amongst the many religions of the world, based on priesthood, or on statecraft, and short-lived as the principle from which it sprung. What we have to do, is to sow a seed which shall grow, to find for India her place in the catholic church of Christ, and the true brotherhood of the nations, to labor that she may be grafted in as a fruitful branch of the tree whose stem is Christ, whose root is in the eternal purpose of God, and whose nourishment is the Spirit, the Giver of life.

Laboring for this end, our views of the kingdom of God will be enlarged as we watch its growth among a race so "radically different from our own in every thing that forms the character of man." But then we must fearlessly let it grow; we must neither stunt nor prematurely force its development; we must trust the Gospel to be what it claims to be, "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

If, in reading the record of efforts towards the propagation of the Gospel, one is sometimes tempted to despise the present as the day of small things, it may be well to remember that those who live in the midst of great and radical changes are frequently unaware of their progress. And probably there are now silently passing, unobserved by the many whose interest is absorbed in other objects, events which the future historian of India will eagerly investigate as the critical passages in the story of India's regeneration. It is by comparing the first planting of the truth in other lands which now form part of Christendom that one may best learn to take an intelligent interest in the present

aspect of missionary enterprise in heathen countries; for one is thus taught what long spaces of darkness intervened between those points of light which now seem, as viewed through the distance of the ages, to lie close together. The periods of apparently abortive labor are found to have borne fruit. The little one has become a thousand, and the small one a strong nation. May considerations like these serve to reanimate the faith and courage of all who seek to live and work for Christ in India!

Support of Missions among Native Christians.

WE have taken occasion in several instances to speak of the policy of the English Church Missionary Society in regard to native Christians, gathered out of heathen communities, touching the matter of throwing them, so far as circumstances will allow, upon their own resources for support. Such a policy is eminently wise and just.

In one of the recent publications of the Society above mentioned we find the following statement, from the Rev. Mr. Vaughan, who has charge of a school for native Christians and orphan boys, in Calcutta, India:

"The number of pupils is about seventy; rather more than half are orphans; all the rest are the children of Christians resident in or near Calcutta.

"The principle of supporting none but orphans has been steadily adhered to throughout the year. In every case where a child has a father, he must receive his clothes from home, and if he eat in the school, a monthly payment for food has to be in proportion to the income of the father. In several cases a sort of compound is made by which the child receives every thing from the school for a larger payment. I can not help looking back to the first attempt at introducing the pay system with peculiar satisfaction. At that time the mere mention of the thing was regarded as an outrage on all the principles of missionary justice and propriety; the bare suggestion that a Christian father ought to provide for the children whom God had given him was scoffed as utterly heterodox by the majority of our

Christians. ‘Are you not the ma-bap?’ was the reply; ‘and were not we, and our fathers before us, fed and clothed? What new doctrine is this which is brought to our ears?’ One man, finding his pleadings unavailing, tried the effect of a fiery epistle, in which he respectfully informed me that I was a wolf in sheep’s clothing, bent upon devouring the poor little lambs, instead of protecting them; and that if I did not in quick time abandon my project, a report to that effect should go up to the Committee.

“Such was the state of feeling at the inauguration of the principle. It is, thank God! very different now. A long

time has passed away since I heard the slightest murmur of discontent, and I am persuaded that not only is the rule acquiesced in as a thing that can not be helped, but that gradually the people are coming to see and feel it a right and proper thing too. I feel strongly that too much stress can not be laid upon the importance of making our Christians bear their own burdens, not only with respect to the schools, but throughout the general machinery of our missions. Never shall we have a healthy, vigorous Christianity until that is the case. The axiom, ‘God helps those who help themselves,’ is emphatically true in this respect.”

INTELLIGENCE.

HEALTH OF THE MISSION IN SHANGHAI.—Bishop Boone, writing under date 10th November, 1862, says:

“We are still suffering from disease in our settlement; and have today buried Mrs. Pownal, the wife of the Seaman’s chaplain at this place, a very excellent woman.

“Mr. Smith has been ill since he came down, but is about again. We have all been wonderfully favored this very fatal year; we have had no serious illness in our Mission at Shanghai.”

LETTERS FROM AFRICA.—We are in receipt of letters from Bishop Payne and the Rev. Mr. Hoffman, to 15th December. These came to hand since the foregoing pages were made up.

The Bishop was at Cape Palmas, attending the usual semi-annual examinations. He says: “I am thankful to report all at present in good African health, and quietly engaged in our work.”

Mr. and Mrs. Auer were also at the Cape. The former had quite recovered from his recent illness.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from December 15, 1862, to January 15, 1863.

Maine.	Boston—W. W. Morland,.....	\$10 00
Gardiner—Christ S. S.,.....	Mrs. F. S. M.,.....	10 00
	Jamaica Plain—St. John’s,.....	25 00 \$50 00
New-Hampshire.	Rhode-Island.	
Keene—St. James’,.....	Providence—St. John’s S. S., Christmas	
	Off. for Cape Palmas Orph. Asyl.;	
Vermont.	morning S. S., \$121.70; infant,	
Rutland—Trinity,.....	\$8.87; colored, \$17.07,.....	142 62
	St. John’s Infant S. S., cont. for the	
Massachusetts.	year, for Af., \$7; colored, \$41.28,.	48 28
Ashfield—St. John’s,.....	Warren—St. Mark’s,.....	89 13
	Westerly—Christ,.....	78 18 308 21

Acknowledgments.

Connecticut.

Branford—Trinity,	\$8 33
Fairfield—St. Paul's,	10 00
Greenwich—Christ,	60 25
Hamden—Grace,	22 00
Hartford—Christ, a member,	100 00
St. John's, W. T. Lee, Esq.,	100 00
Christ, Ladies' Sewing Society,	45 00
Weston—Emmanuel,	5 00
Windham—St. Paul's, for Greece,	50
Windsor—St. Gabriel's,	10 00
	\$361 08

New-York.

Bay Ridge—Christ, \$163.81, S. S. for support of John Farr, Africa,	230 77
Brooklyn—Christ's Miss. S. S. for Af., Mrs. Herdt, for support of Daniel Osgood, Africa,	25 00
Christ,	20 00
Cohoes—St. John's,	831 55
Cornerstown—Christ,	9 39
Delhi—St. John's, \$20.05, S. S., \$27.26,	47 81
Jamesstown—St. Matthew's,	2 00
New-York—St. Albans,	9 80
Calvary,	550 00
Mrs. Daniel Leroy,	50 00
Incarination Mission Chapel, $\frac{1}{2}$,	5 00
Miss E. C. Jay, for China,	100 00
Mrs. Susan Danberry, Epiph. Off., "H," for Hoffman Station,	25 00
for support of Thomas M. Clark, Clement M. Butler, and Mary Louisa Rambo, in Mission Schools, Africa, through Mr. J. B. Kissam,	90 00
Mr. Wm. Alex. Smith, through Mr. Kissam, for Rev. C. C. Hoffman, Trinity, a member,	25 00
S. C. Hoffman, for Hoffman Station, Anthor Memorial, a member, thro' Amer. Ch. Miss. Society,	5 00
Mediator,	85 71
St. Mark's,	765 00
St. Mark's, a thank offering,	700 00
Pelham—Christ, \$25, for ed. of Nannette Bolton, \$25,	50 00
Portchester—St. Peter's,	13 00
Ravenswood—St. Thomas' S. S., add., Rhinebeck—Messiah,	25 00
Richmond—St. Andrew's S. S., for sup. of two boys, Africa,	17 89
Rosbury—Benjamin Leeds, \$10; Mrs. Benj. Leeds, for Africa, \$5,	20 31
Sing Sing—George W. Cartwright, for China,	15 00
Mrs. Phelps' Bible Class, Mt. Pleasant Academy, for Africa,	5 00
Smithtown—St. James'	10 00
Yonkers—St. Paul's,	3 12
Yorkville—Redeemer,	56 60
	5 24 3329 25

New-Jersey.

Allentown—Christ,	17 00
Crosswicks—Grace S. S.,	4 00
Bergen Point—Trinity S. S., for ed. of three boys in Africa,	90 00
Bloomfield—Christ, \$2.05, S. S., \$1.46,	3 51
Hoboken—Trinity,	60 00
Jersey City—St. Matthew's, a com.,	6 50
Middletown—Little Mary's Christmas Offering, for Rev. C. C. Hoffman,, Elisabeth—Christ,	3 00
A mite from a little child. His first donation,	10 00
1 80	
Morristown—Redeemer S. S.,	10 00
Newark—Grace,, St. Philip's,	13 28
2 00	
New-Brunswick—St. John's S. S., for Africa,	8 00
Children's Hoffman Soc. for Af.,	5 00
South Amboy—Christ,	70 00
South Orange—Rev. A. M. Morrison, for China,	100 00
	404 19

Pennsylvania.

Athens—Trinity,	\$3 00
Brownsville—A friend of Missions, for Ann E. Sweetzer scholarship, China, \$30; China and Japan, \$10,	40 00
Carlisle—St. John's, \$17.71; S. S., \$12,	29 71
Harrisburgh—St. Stephen's S. S., for Cape Palmas Orphan Asylum, Af., \$52.94; China, \$3,	55 94
Marcus Hook—St. Martin's S. S., Af., Rev. J. A. Stone,	9 00
Minersville—St. Paul's S. S., A. B.,	1 00
Philadelphia (Oxford)—Trinity S. S., for Africa, Covenant, A.,	5 00
St. Andrew's, Epiphany, for Af., \$650; St. Mark's Hospital, \$25, Charles' memorial for China, Wm. Welsh, Esq., (West) — Church of the Saviour S. S.,	675 00
Pottstown—Christ,	25 00
Pottstown—Trinity,	27 57
Reading—Miss Haven, $\frac{1}{2}$, \$15, S. S., for E. S. Douglas scholarship, Af., \$30; Genl., \$20,	20 57
	2 00
	65 00 1835 79

Maryland.

Ann Arundel Co.—Christ,	24 53
Baltimore—St. Barnabas,	18 68
Bladensburg—B. O. Lowndes, $\frac{1}{2}$,	4 00
Easton—Miss L. Hambleton,	1 00
Urbana—Miss Eliza Murdock,	8 00
Washington, D. C.—Sigma,	20 00
Trinity S. S., for sup. of Wo Lo,, Mission Chapel Christmas offering, for support of scholar, Africa,	20 00
	25 00 121 21

Delaware.

Lewes—St. Peter's,	5 00
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Virginia.

Clarksburg—Christ S. S., a class for China,	1 10
Old Point Comfort—Centurion Chur. Rev. M. L. C.,	10 00 11 10

Ohio.

Fremont—St. Paul's S. S., for support of a scholar in Africa,	25 73
Granville—John L. Bryan, for Africa,	3 00
Medina—H. H.,	4 00
Oberlin—Christ,	2 00
St. Clairsville—Miss Maria Carter,	3 00
Warren—Christ,	7 00 44 73

Kentucky.

Louisville—St. Paul's, a member,	20 00
St. Matthew's—St. Matthew's,	16 05 36 05

Wisconsin.

Janesville—Trinity,	13 00
Racine—St. Luke's,	15 00 23 00

Iowa.

Davenport—Rev. R. D. Brooke,	2 00
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Miscellaneous.

New-Jersey—Anonymous,	2 00
Genesee—Est. of Hon. Allen Ayrault,	660 00
France, Paris—Mrs. Julia Roubee,, K. and C.,	4 00
A friend for Japan,	25 00
	50 00 741 00
Total,	\$6803 88
Amount previously acknowledged,	3504 74
Total since October 1, 1862,	\$10,313 62